

THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



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FUGITIVE FLEEING TO THE CITY OF REFUGE.

THE earliest notice of a place of refuge for criminals is found in the command of Moses, the law-giver of Israel, for six cities of refuge to be built, for the manslayer to flee to and escape from the avenger of blood. (Numbers xxxv., 6.) A similar order was given to Joshua, on the entrance of the Israelites into Canaan.

Not only did the Hebrews make a provision of this kind for the safety of the manslayer, but in Thebes, Rome and other ancient nations, places of sanctuary were provided. In more recent times the practice continued. The privileges of an asylum within the church was provided in most barbaric codes.

The engraving represents the manslayer fleeing from the avenger



of blood. In the early ages it was the recognized right and duty of the nearest relative of a slain person to avenge the death of his kinsman. It would have been considered disgraceful in a person to fail to perform the part of an avenger when willful murder has been committed. Moses did not seek to abolish this custom by providing cities of refuge, but to regulate it. These cities were not intended to afford permanent protection to the murderer; for the same law that provided for their establishment decreed that "the murderer shall surely be put to death." The Mosaic law also prohibited the taking of pay as commutation for the crime, which custom, it would seem, prevailed. The Koran sanc-

tioned the avenging of blood and also allowed the crime to be commuted by pecuniary payments; and this custom still continues among some of the Arab tribes.

The object of the cities of refuge was to protect from the power of the blood avenger any person who might cause the death of another by accident. To facilitate the escape of such a fugitive from the avenger, the roads leading to the cities of refuge were kept free from obstructions. The law provided that the protection afforded by these cities was to be extended to persons of all nationalities alike. If, upon investigation, it appeared that the refugee had not committed wilful murder he was permitted to live within the city of refuge until the death of the high priest presiding in the city where the killing occurred, after which he was free to return to his former home, as the avenger of blood could have no further claim upon him.

Without doubt the Levitical arrangement of cities of refuge gave rise to more modern plans of sanctuary for criminals such as were provided by the church. In the time of Alfred the Great the practice was for the manslayer to flee to a church for safety, where the criminal was protected for three days, so that judgment could be passed upon the manslayer with coolness and deliberation.

The practice of affording refuge continued in Christendom through the middle ages until comparatively recent times. There were many places in the city of London provided for persons who have been guilty of what is now called manslaughter in legal language, that is, slaying without previous malice. The latest place of refuge in that great city was the mint. In our times the law is supposed to have charge of the criminal, and to provide him with a place of safety until he is tried and condemned or acquitted by due process of a legal tribunal.

TEMPLES.

BY DANIEL TYLER.

(Continued.)

THE revelation referred to in my last, which stated that the Lord would reject the Church with its dead, if the temple in Nauvoo was not built in a reasonable time, would appear to apply with equal force to temple districts now. Then, it applied to the whole Church, because only one temple was at that time required, and it took the whole strength of the Church, in its weak condition, to build that house.

Now, that the people have increased in wealth, and extended to three districts—Salt Lake, Sanpete and Logan—taking a common-sense view, if those in either district, as a body, fail to build their temple in a reasonable time, I see no cause why the revelation should not apply to that district; but if one or more districts perform the labor assigned them, I do not see why they should be rejected.

I think, as districts, we are just as responsible as the whole Church was, in the days of Nauvoo. Certainly each district is much better able to build its temple now, than the whole Church was to build one then.

With regard to the Nauvoo temple, the prophet had not waited to be commanded before thinking that such a house was necessary. He had not only thought that it was necessary to build a house to the Lord, but had actually, in his own mind, selected what seemed to him a suitable place on the hill—or “bench,” as we would call it in “mountain English”—east of his residence, for its site. The Lord honored the selection,

and commanded the Saints to build a temple on the spot thus thought upon. All who are acquainted with the country, will agree that it was an excellent location, equal, if not superior in point of beauty, to any other site on the Mississippi river.

At a Conference of the Church of Jesus Christ of Latter-day Saints, held in Nauvoo, Hancock County, Illinois, on the 3rd of October, 1840, President Joseph Smith spoke of the necessity of “building a house of the Lord in this place;” and it was unanimously agreed that such a house be built, and that every tenth day be set apart for that purpose.

The Saints then were more numerous than when commanded to build the Kirtland temple, but even then it was difficult for many of the people to subsist. They had been robbed of all their property in Missouri, only two years previous, and after settling at Nauvoo (then called Commerce), with its swamps and sloughs, they had endured much sickness, such as ague, chills and fever.

The swamps, however, were finally drained, and the place became more healthful.

Provisions were cheap, corn being only twenty-five cents per bushel; but the trouble was to get the twenty-five cents. Wheat was about thirty to fifty cents; but where was the money?

It seemed almost impossible to get either provisions or clothing. There was no grain market, even at the low prices. Thousands of bushels of corn were taken to New Orleans in flat boats, a distance of nearly two thousand miles, and sold at such a low figure, as to scarcely pay for the trouble of shipping it.

The few who had money (if there were any such), could live on “hog and hominy” without much expense; but, as a whole, the Church was very poor. Indeed, such was the condition of the people, that many aged and infirm sisters who needed a little tea, sugar or coffee, might be seen at the counter of the store, calling for one cent’s worth of either or all of the said articles.

A neighbor of mine speaks of seeing a farmer with a large pontoon wagon, containing forty bushels of unshelled corn, which he wanted to trade for a pair of boots, worth four dollars, but none of the merchants were buying corn, nor had any of the poor Saints four dollars to buy the load; so he had to haul it home again, a distance of perhaps twenty or thirty miles.

The poor who were in health, when they could find labor, worked for something to eat. There was, however, but little call for labor, compared with the influx of immigration. Those having a little means, of course, had to build, and some employment was thereby created for a few mechanics and laborers.

The prophet counseled the brethren to do all they could in those severe times, for the poor; and the Bishops called on the merchants and others having means, to lend a helping hand. But these necessary calls came so often, that some of the merchants refused aid.

An anecdote of Brother Newel K. Whitney, second Bishop of the Church, will show how persevering he was in behalf of the poor. In his ward were several poor widows, and a merchant who was very close, and who usually managed to put off those who asked alms or labor. The Bishop never took “No” for an answer, when charity was asked.

On one occasion, he called on merchant B. for a donation, and began to tell how destitute the widowed sister was.

Merchant B., seeing the end from the beginning, said, “Bishop, what do you want? I don’t want to hear anything more about it.” The Bishop, who had only intended to ask

for one calico dress, replied, that the sister needed a change of dresses. The calico was torn off instantly.

(To be Continued.)

Biography.

JOSEPH SMITH, THE PROPHET.

(Continued.)

IN vain did Joseph remonstrate against the illegal and tryannical mittimus which Robert F. Smith had issued. The constable was obdurate; he insisted that they should go to jail. Lawyer Woods requested the officer to wait until he could see Governor Ford. He saw Ford; but the latter did not think he had any power in the case; he could not, he said, interrupt a civil officer in the discharge of his duty. Elder John Tayler also went to the governor, and spoke very plainly to him about this outrageous proceeding, and the character of the parties who had made the oath upon which Joseph and Hyrum were arrested. He reminded him of the solemn promises he had made to him and Dr. Bernhisel; that they had relied upon his faith and had a right to expect him to fulfill his pledges, as they had placed themselves without a guard or arms under his care, and had complied with all his requests. He told him that if they were to be subject to mob rule, and to be dragged, contrary to law, to prison at the instance of every scoundrel whose oath could be bought for a little whisky, his protection was of no avail and his promises were not to be relied upon.

All that he could say had no effect in moving Ford. He was willing to detail a guard, if the prisoners required it, but he would not interfere with the officer. The fact is Ford was acting as the willing tool of the mob, and he dared not fulfill the pledges which he had made to Joseph and the other brethren. If he had been a true man, he would have taken measures to check Captain Smith; for his conduct was clearly illegal; and Ford, as a lawyer and an ex-judge, must have known it. There was no law of Illinois which permitted a justice of the peace to commit persons charged with crimes to jail, without first examining them as to their guilt. There being no law to justify Smith in his conduct, the governor of the State, having pledged his own honor and the honor of the State that they should be protected, had the right to interfere. If Smith committed them to jail because he was a military officer, then also the governor could with propriety step forward and forbid such action; for he was commander-in-chief, and Smith was under his command. In either case, therefore, he had the authority to prevent this foul wrong and breach of the law—this breaking of his own faith and the faith of the State. But he utterly failed in his duty and covered himself and the State, whose chief officer he was, with eternal dishonor.

At the request of Elder John Taylor, Captain Dunn, with some twenty men, guarded the prisoners to jail. Besides Joseph and Hyrum, there were Willard Richards, John Taylor, John P. Greene, Stephen Markham, Dan Jones, John S. Fullmer, Dr. Southwick and Lorenzo D. Wasson, who went to the jail. Brothers Markham and Jones had walking canes, and they marched on each side of Joseph and Hyrum, and kept off the drunken rabble, who several times broke through

the ranks. Mr. George W. Stigall was the jailer. He put them into the criminals' cell; but afterwards he gave them the debtors' apartment. The evening was spent most pleasantly in conversation on various interesting subjects. Before retiring, prayer was offered, which, to use the language of Joseph's history, made Carthage prison into the gate of heaven for a while. They laid down upon the floor, where they slept from half-past eleven until six o'clock on the morning of the 26th.

In the morning, Joseph wrote Ford a letter, requesting an interview. He informed him that they had been committed under a false mittimus, and that, therefore, the proceedings were illegal. Ford sent word back that he would come and see Joseph as soon as he could. In the meantime, lawyer Reid and others came to the jail, and, after investigating the merits of the case, concluded to have it changed for trial from Justice or Captain Smith to a Justice Greenleaf, of Augusta, in the same County. Afterwards Governor Ford, accompanied by Colonel Goddes, arrived at the jail, and a lengthy conversation was entered into in relation to the troubles. Joseph, at the governor's request, gave him a general outline of the difficulties and their origin. Ford could not gainsay what he said, and had to acknowledge that there was a great amount of truth in it, and that his reasoning was plausible. Joseph told him he looked to him for protection; that he understood he talked of going to Nauvoo, and if he did, he wished to go too, for he did not consider himself safe where he was. To this the governor replied that he was in hopes that he would be acquitted; but if he went, he would certainly take Joseph with him. He again repeated, however, that he could not interfere with the law. In answer to which Joseph said that he asked nothing but what was legal; that he had a right to expect protection, at least from him; for, independent of law, he had pledged his faith and that of the State for his protection, and he wished to go to Nauvoo. The governor said that he should have protection. He did not, he added, make that promise without consulting his officers, who all pledged their honor to its fulfillment.

Would you think that a man holding the rank of governor when talking so fairly and making such promises, was telling base falsehoods? Still, this was the case, if we can believe the sworn testimony of truthful men! He repeated to Joseph in jail, what he had said before, that he should have protection. Yet he had scarcely got back to the hotel from his visit to the jail, when Brother Alfred Randall heard a soldier tell him, as he stood by the fence, that "*the soldiers are determined to see Joe Smith dead before they leave here.*" And Ford replied: "*If you know of any such thing keep it to yourself.*" Brother Jonathan C. Wright also had a conversation with two gentlemen, Col. Enoch C. March and Geo. T. M. Davis, Esq., editor of the *Alton Telegraph*, who had just arrived from Carthage. They told him that it was decided to kill Joseph, and that Brother Wright would never see him alive again; and moreover, one of them—Colonel March—said that Ford had asked him whether it was best for him to give the people of Carthage the permission to march to Nauvoo and kill the people and burn the city. That he had plead with him not to do that, as he now had the principal men under his own control, and they were all he wanted. When they were out of the way the thing would be settled and the people would be satisfied, and that was the easiest way he could dispose of it. This meant, if it meant anything, to kill them. Governor Ford concluded that was the best policy. This conversation passed between Brother Wright and these men at Nauvoo on

the same day that Ford visited Joseph and the brethren in prison. So he must have known on that occasion, when he again promised Joseph protection, that the plot was arranged to murder him.

(To be Continued.)

BOOK OF MORMON SKETCHES.

BY JAS. A. LITTLE.

(Continued.)

THE defeat of the army of Jacob and the taking of the city of Mulek, was a great victory to the Nephites. After securing its legitimate fruits, Moroni spent the remainder of the year in relieving the necessities of the people, and in preparing the way for future success in prosecuting the war.

The victories of the Nephites on the eastern coast were measurably counterbalanced by the success of the Lamanites in the west. After the departure of Moroni to the assistance of Teancum, on account of dissensions among themselves, the Nephites on the west coast lost several cities. The people of Ammon, deeply sympathizing in the distress of their adopted country, were sorely tempted to break their oath—that they would shed no more blood—and engage actively in its defense; but Helaman advised them otherwise. As their children were free from this covenant, under his counsel a very efficient corps of two thousand young men was raised. Under Helaman they reinforced the army on the west coast, and afterwards greatly influenced the results of the contest in that quarter. The Lamanites had taken many women and children prisoners. Moroni wrote to Ammoron, the king of the Lamanites, and proposed to exchange a Lamanite for a Nephite and his family. He also took occasion to speak of the injustice of the war on the part of the Lamanites. Ammoron answered by accepting the proposed terms for the exchange of prisoners, and accused the Nephites of assuming rights that did not belong to them. He demanded that the Nephites should lay down their arms and submit themselves to the Lamanites, who held the right of government, and threatened, if this was not done, to wage a war of extermination against them. The tone of this letter still further aroused the anger of Moroni, and he determined to release the Nephite prisoners without exchanging. Strategy was determined on. Search was made for a Lamanite, and resulted in finding one of the servants of the king of the Lamanites who was murdered through the intrigues of Amalickiah.

This man, named Laman, was sent in the evening, with a small party of men to the city of Gid, where the Nephite prisoners were confined. Being hailed by the Lamanite guards as he approached, he assured them that they had nothing to fear, as he was a Lamanite, and that he and those with him had escaped from the Nephites while they were asleep, and had taken some of their wine and brought it with them.

The Lamanites were much pleased to receive the wine. To avoid all suspicion, Laman proposed that they should reserve it until they went to battle. They, however, preferred immediate indulgence, and to depend upon their rations of wine for the day of battle. As the wine had been specially prepared, the Lamanites were soon intoxicated, and in due time overpowered with the sleep of the inebriate. Laman and his men returned and reported the condition of affairs to Moroni. He marched his army to the neighborhood of Gid, and succeeded in introducing sufficient arms into the city to

completely arm the Nephite prisoners, even to the women and children. Not wishing to shed blood unnecessarily, he spared the lives of the drunken Lamanites. While the armed prisoners within the city occupied favorable positions for defense, the forces of Moroni were surrounding the Lamanites.

When the Lamanites awoke in the morning and discovered the condition of affairs, they threw down their arms and surrendered. The city was taken, the Lamanite guards were made prisoners, and the Nephites released without any of the Lamanite prisoners being exchanged to strengthen the enemy. They were employed in improving the fortifications of Gid, and then sent to Bountiful.

The Nephites were very successful in maintaining their ground against both the forces and strategic devices of the Lamanites. Moroni now began to make preparations to attack the city of Morianton, which had been strongly fortified, garrisoned and supplied with an abundance of provisions.

On the second day of the year 62, B. C., Moroni received a communication from Helaman, which gave an account of the progress of the war on the coast of the west sea. Antipus had the conduct of affairs in that section. The Nephites had suffered heavy losses by the killed and prisoners. Of the latter the lives of only chief officers had been spared by the Lamanites. In their reduced condition Helaman and his corps of two thousand men were a very valuable acquisition. Four principal cities were in the hands of the Lamanites, and Antipus and his shattered forces were laboring night and day to fortify the city of Judea, with the determination to make a desperate defense, should it be attacked. The arrival of Helaman so strengthened the place that the enemy did not consider it prudent to attack it.

These events took place in the year 65, B. C. In the beginning of the following year the place was in an excellent state for defense. During the first six months of this year the opposing armies were so nearly equal in aggressive force that they employed themselves in maintaining what they already possessed, and in watching for an opportunity to take advantage of each other. In the meantime Antipus received an abundant supply of provisions and a reinforcement of two thousand men, which made up his army to ten thousand.

Seeing, by the movements of the Lamanites, that they were becoming uneasy on account of his increasing strength, Antipus considered them in a favorable condition to be deceived by a stratagem. Helaman, with his corps of two thousand youths, was directed to march near the city of Antiparah, as if carrying supplies into some city near the sea shore. Antipus and a part of his men followed at some little distance. The city of Antiparah was garrisoned by the strongest division of the Lamanite army. When they learned that a division of the Nephites had passed by, thinking it an excellent opportunity to defeat them in detail, they at once pursued. An exciting race commenced, which developed the marching qualities of the opposing forces. Helaman, feeling too weak to stand the shock of the overwhelming numbers of the enemy alone, realized the necessity of keeping out of their way until Antipus could attack their rear. The Lamanites were anxious to annihilate Helaman's corps before being overtaken by Antipus, and the latter was equally anxious to overtake the Lamanites before they accomplished their object. This race, in which physical strength was the chief requisite, continued until the morning of the third day, when Helaman discovered that the Lamanites had halted. Whether Antipus had overtaken them or whether it was a ruse was difficult to determine. Helaman, finding his men full of faith in the justice of their

cause, and the favor of God, determined to assist Antipus, in case he had attacked the enemy, and take the chances of battle. The attack was indeed timely, for the weary troops of Antipus were already giving way before the superior number of the enemy, and Antipus, with a number of chief officers, had fallen. The Nephites were thrown into confusion, and were fleeing before the Lamanites; but when they saw that the latter had turned about they rallied and renewed the battle. A complete victory for the Nephites was the result. The Lamanites who were not killed were taken prisoners. What was remarkable, none of Helaman's corps were killed in this warmly contested battle. The prisoners were sent to the interior with a part of the army of Antipus as a guard. The balance of Antipus' troops were united with the corps of Helaman, upon whom the conduct of the war now devolved.

(To be Continued.)

DIVINE AUTHORITY.

BY M. F. COWLEY.

THE subject of divine authority is one of great importance to the youth in Zion, especially to young men, as they may be called to proclaim the gospel to the nations of the earth. Perhaps it will not be amiss to refer to the ideas of the world, as by seeing the opposite of truth, we can better appreciate correct principles.

For example, while traveling abroad, we would meet with many people who could see, by reading the New Testament, and hearing the arguments of men, that baptism by immersion is an ordinance of the gospel. As a natural consequence of this conviction, they had desired to obey it, and some had been baptized by ministers of one denomination, and some by another. Strange to say, many had not asked the question, "Has this man a right to baptize me, and will the Father, Son and Holy Ghost bear record of the same, that my name may be written in the Book of Life?" These are ideas, the necessity of which the Elders abroad labor hard to impress upon the minds of the people.

It may not be hard for the young people of the Latter-day Saints to see the inconsistency of men administering in divine principles, except they are called by revelation from heaven. As an illustration, suppose that a man, without being engaged, should go to work on another man's farm. Not being hired by the owner of the land, he would receive no directions from him as to how he should proceed with his labors, and would likely do more harm than good. When he would come to ask for his pay, the owner of the land would probably reply, "In the first place, I did not employ you; and besides that, you have sown wheat where I wanted barley, planted corn where I wanted potatoes. You have used my timber to build a fence, where none was needed, and a granary where I did not want one. Instead of paying you, I will charge you for damages." This would doubtless be the result of his labors.

Then what will be the result of men administering in sacred things, or, as they pretend, "pruning the Lord's vineyard," without authority from God? As the Lord gives no directions to men who preach without authority, they are left to their own opinions. One man teaches a doctrine which another denies, and the result is confusion and strife.

The claim of some is, that the commission given to the apostles in the days of Jesus is sufficient; but how inconsistent and absurd! as much so as for a man to proclaim himself

commander-in-chief of the U. S. army, by virtue of the commission given to General Washington, a hundred years ago.

The Bible tells how men are called of God; but no man, by reading the Bible or any other sacred volume, can take upon himself the right to officiate as a minister of the gospel, any more than a person could claim to be the President of the United States, simply by reading the constitution of our country.

Paul says, in his Epistle to the Hebrews, (v., 4,) speaking of the priesthood or the authority of God: "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." This being a pattern, we can find by reading the 4th chapter of Exodus, how Aaron was called, which was by direct revelation from heaven, given through a prophet of the living God. In the same manner, whenever the Church of God is upon the earth, men are called to preach the gospel, and administer in the ordinances thereof. We find by reading the 9th chapter of Acts, that the Apostle Paul was called in the way that he says others should be called, namely, by revelation and the laying on of hands by the prophet of the Lord. By reading the last verse of the 12th, and beginning of the 13th chapters, it appears that Paul and Barnabas, after having filled one mission, were set apart by the spirit of prophecy (and the laying on of hands) by those in authority in the Church, before going upon another mission.

So it is with the Elders of the Church in our day. They do not fill a second mission by virtue of the commission given to them for the first, but are called and set apart a second time, according to the pattern that the Lord has given.

The Savior says, as recorded in John xx., 21: "As my Father hath sent me, even so send I you." When men are sent with a message after this manner, the people are under obligations to receive them, or come under condemnation. And if they receive the message, the same blessings are promised as though the Savior administered in person. Hence, Jesus says (Matt. x., 40:) "He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me." According to this, they who receive not those whom God sends with a message, receiveth not Him, and consequently their condemnation is great.

In all ages of the world, when the gospel has been preached by authority, the majority of the people have rejected it; while, on the other hand, thousands and thousands of people attach themselves to systems of religion in which there is little more than mere profession, their ministers claiming no revelation from heaven. Notwithstanding this, there are many honest-in-heart scattered throughout the nations of the earth, to whom the Gospel must be preached by the Elders of Israel.

We, as young men, should live our religion, and prepare ourselves to take an active part in the work of God. "Many are called, but few are chosen." Let us, therefore, magnify our callings, that in the day of choosing we may not be cast aside.

There are many things to perform; among others, Jesus tells us, that "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. xxiv., 14.)

QUIETNESS is often strength; silence wisdom. The swift stream is not always powerful, nor the noisy one deepest. Thus is it in life; the man of moral strength can afford to be patient. Job could wait for his vindication and come out of his ordeal purified like fine gold, an example to the world of patience under suffering and bereavement.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

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EDITORIAL THOUGHTS.



We are often indifferent to the importance of small things. Probably but few individuals will read this who cannot discern in their past lives where some important change was brought about by an apparently trivial circumstance. The writer can recall several incidents of this kind which have brought about a marked influence on his whole life. The world is made up of atoms. Immense masses of rock that form portions of it are made up of such small shells that they cannot be recognized as the former abodes of animal life without the aid of a microscope. There is only a little added daily from the elements to the body of a child. It is a series of years before it becomes a full grown man or woman. Its intelligence increases and its character is formed also by degrees.

All that we will know at the end of our lives will be the sum total of the ideas we have daily accumulated. In like manner our moral characters are made up little by little from the impressions we receive from our surroundings.

For these reasons every act of our lives is of some importance, for it helps to shape our destiny or that of those around us.

The accumulated good works of our lives must be the measure of our salvation in the world to come.

Many of the ordinances and requirements of the gospel being so simple, is probably the reason that we are so liable to neglect them. The ordinance of baptism is performed by simply dipping the candidate in the water and lifting him out again. Any number of immersions in the water for recreation would have no sacred meaning. It is the motive of the person who undergoes the operation and the authority of the person that performs it that gives it significance.

I have often thought when I have stood by the water and seen people baptized that they little realized the importance of what they were doing. The ordinance is in the similitude of the death, burial and resurrection of our Redeemer. Simple as it is, we cannot come forth in the resurrection of the just and reach the presence of our Heavenly Father without it.

The revelation says, "This is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just; they are they who received the testimony of Jesus, and believed on His name and were baptized after the manner of His burial, being buried in the water in His name, and this according to the commandment He has given."

Thus we find that this simple ordinance is essential to salvation.

Perhaps those who read this will say, "I believe all this about baptism and the ordinances of the gospel;" but may there not be other small things which we do not so readily comprehend the importance of?

We are evidently surrounded by a cloud of witnesses. Every act of our lives, no matter how secret we have thought it, has had its witnesses. Every act of our lives is a testimony to those numerous witnesses of the spirit and motive that actuate us. If all our acts are in the spirit and power of the gospel, then we are constantly bearing the testimony of Jesus to all the intelligences, good or bad, that surround us. Thus we show by our lives that we have received the testimony of Jesus, which is another essential condition for gaining a part in the resurrection of the just.

It is by these testimonies that we will be judged, not altogether by what mortal man may see us do.

Prayer, both public and secret, partaking of the sacrament, keeping the Sabbath day holy and meeting together oft, as we have been instructed to do, are so many acts of our lives that testify to all around us that we are striving to keep the commandments of God and to live in the spirit of prophecy and revelation.

On the other hand, if we neglect these things, it is a testimony that we are not living in the spirit and power of our calling as Latter-day Saints.

If we lie or steal a little and think that we are all right as long as our neighbors do not find it out, we are committing a great mistake; for our sin will surely find us out. Its mark is upon us, and intelligences purer than we are can see it.

If we take the name of God in vain and think that no one hears us, because we are on the prairies or in the mountains, we only deceive ourselves; for the angels, and the wicked spirits who have tempted us, have heard us, also, and will testify against us.

If we do little things that are wrong, they soon become habitual. The habit gains strength until the evil in our natures overbalances the good, and we are on the way to destruction.

These things teach us the necessity of being diligent in doing good, of being careful in all that we do. We should not only watch ourselves in those things we consider important, but in all the acts of our lives, no matter how trifling they may appear to be.

AN INDICATION OF CHARACTER.—The stealing of a pin is apparently a slight offense, yet it may reveal character as clearly as the theft of a hundred dollars. Some years ago there lived in New York a shrewd old merchant named Aymar. He used to receive cargoes of mahogany and logwood, which were sold at auction.

On one occasion a cargo was to be sold at Jersey City, and all hands started from the auctioneer's store to cross the ferry. When they were going through the gate, Mr. Aymar noticed one of the largest buyers slip through the gate without paying the five cents fare. He told the auctioneer not to take a bid from that man.

"Why," said the auctioneer, with an expression of surprise, "I thought he was good!"

"So did I," answered Mr. Aymar; "but I have changed my mind, and I will not trust him a dollar."

A few months proved the accuracy of the judgment of Mr. Aymar, for the slippery merchant failed, and did not pay five cents on the dollar. It does not by any means follow that business disaster will come as a retribution to a dishonest trader; but this is certain, that a man who will steal even so trifling a sum as would pay his fare in the horse-car or the ferry-boat, will cheat you out of a larger sum if he finds a safe opportunity.

A TRAMP.

THE ragged, way-worn man, portrayed in the picture, looking so wistfully at the comfortable home in the garden,

belongs to a class known as "tramps." The name "tramp" has been applied to certain individuals who seem to have no definite object in life, but wander from town to town, subsisting on charity, and taking their chances for shelter at night



by crawling into barns, outhouses, empty wagons, or any vacant place. We cannot undertake to say that all tramps are lazy, but as a class they would rather walk than work. Many of them are none too honest; most of them will bear watching.

As a rule, a cringing, whining specimen is a genuine tramp.

Many men, who are compelled by want of employment to travel to find it, should not be classed among those who are the subject of our sketch.

A true man is willing to earn what he eats; a genuine tramp never.

Our city fathers give all such people a chance to work for their food, and, as a rule, we are soon rid of them. They leave for more congenial climes.

A man may become a tramp by intemperance; and when once the habit of drunkenness is formed in a man, and he adopts the profession of a wandering oysterman, without home, without wife and without friends, he is as worthless as a man can become; and, should he die, his death is hardly noticed.

When a tramp conceives the idea of reaching a distant point, he will take astonishing chances to steal a ride on the cars. Hundreds of this class of travelers have been killed by accidents. At one time the Union and Central Pacific Railroads swarmed with men "beating" their way across the continent. One inscription the writer saw, chalked upon a railroad water-tank, at Sherman, read as follows: "Eph. Noikes, bound for San Francisco or hell." There were many others of a similar character. In every case the writer seemed of a low type of humanity, just such as we have spoken of: beings without a purpose, without a haven to steer for, afloat on the wide ocean of humanity, without rudder or compass.

Such is every man who denies himself the consolation of faith in God when misfortune overtakes him. He who puts his trust only in an arm of flesh will not succeed. A man who finds himself destitute and in misery can always see the bright star of hope to point out a future when he seeks the inspiration of heaven.

Let us hope that our Territory will never develop any such worthless men as tramps. A good man's chance for success is always best where he is best known; a man of no character thinks to get along better where he is not known. He, therefore takes to the road to accomplish the object, and, as a general thing, he is looked upon with distrust and suspicion.

Our religion teaches us to administer to the needy, and those who are unfortunate; but we should always guard against letting our sympathies swamp our judgment. The worthy poor are always modest in stating their wants. The professional tramps are always loud in describing their misfortunes. You never need be afraid of turning away an angel, unawares, from your door in the person of one who manifests the characteristics of a fully developed tramp.

C. R. S.

Doing Good.—It was remarked by Crabbe, "How often do we sigh for the opportunities of doing good, whilst we neglect the openings of Providence in little things, which would frequently lead to the accomplishment of most important usefulness!" Dr. Johnson used to say, "He who waits to do a great deal of good at once, will never do any." Good is by degrees. However small in proportion the benefit which follows individual attempts to do good, a great deal may thus be accomplished by perseverance, even in the midst of discouragements and disappointments.

Correspondence.

CONAKVILLE, RUSSELL CO., VIRGINIA.

May 18th, 1880.

Elder George C. Lambert.

DEAR BROTHER:—Since I last wrote to you, January 11th, my field of labor has been changed twice; first to Burk's Garden, where I labored in company with Elders Hill and Cowley, with whom I enjoyed myself. I was next assigned to this field, where I am laboring in connection with Elder W. W. Fife, who has been traveling here for some time.

I feel that the Lord has blessed me abundantly since I left my home in Utah, according to the promise of Elder Orson Pratt when I was set apart for my mission.

The people generally have no desire to investigate our doctrines; but we find a few who make enquiries concerning our faith, and now and then we get one of the blood of Israel. Inexperienced Elders find it up-hill work preaching the gospel to an unbelieving people, and were it not for the mercies and blessings of God our Father, they would not accomplish anything. "With the weak things of the earth" He says He will "confound the wise." But it does not excuse the young men in Zion for their negligence about becoming acquainted with the principles of the gospel, beginning with faith, repentance, baptism, laying on of hands for the reception of the Holy Ghost and so on, until they become fully acquainted with all the doctrines of our faith. A theological class was organized last winter in Ogden, for the purpose of giving the young men the opportunity of speaking upon the principles of the gospel. I deem it one of the necessities that should be first considered. The Improvement Associations answer very well for this purpose, and every young man should unite himself with the Association of his Ward, and fit himself for the ministry. Not enough time is spent by our young people in studying the first principles of the gospel, and producing proofs from the Bible to support them.

Young friends, if you want to be honored with a call of the priesthood to take missions to bear the glad tidings of salvation to the people of the earth, go right to work and prepare yourselves to be ready when such a call is made.

This country is very mountainous and is covered with dense forests of timber, excepting where it has been cleared for farming purposes. One might travel over the country for days and scarcely find five acres of level ground. The people farm the hill and mountain sides, which, in some instances, are so steep that it cannot be plowed and then they have to use the hoe. All the plowing is done with one horse, hitched to a shovel plow, or a small reversible plow. The soil is very shallow, and has plenty of rocks in it, so many in places that great piles are to be seen quite frequently throughout the fields. They sometimes burn the limestone rocks into lime which they scatter over the land, and it is said to be a very good fertilizer. Corn is the principal grain raised, but wheat and rye are also produced. The yield of corn is from ten to forty bushels per acre, while wheat and rye yield but ten bushels.

But little beef is used for food, pork being the chief article of meat diet. There is an abundance of wild fruit, such as raspberries, dewberries, strawberries, huckleberries, blackberries, etc., but few people take the pains to put up these fruits for winter and spring use. Apples and peaches are also raised. There has been no rain for three weeks past, and the result is that wheat and corn are beginning to suffer, and the grass is burning up. Should the dry weather continue, the crops will probably be a failure.

The majority of the people do not have more than enough to keep them from one harvest to another, and in many instances, have to use their corn by grating it, before it matures.

The counsel of the priesthood has been good and wise, for the Saints to store up their grain for a day of scarcity, which should be strictly adhered to. Should there be a failure one season only, it would bring great want.

My health has been excellent, and I have enjoyed myself in my labors, although separated from my kindred and friends. I trust in our Father and desire an interest in the faith and prayers of the Saints, and hope to live faithful and see the day when righteousness will bear rule and the power of evil be broken.

Your brother in the gospel of peace,

R. A. BALLANTYNE.

MODERN DISCOVERIES.

(Concluded.)

"EGYPT under the Pharaohs" not only tells us of much which is corroborative of the account of the exodus of the Israelites, as narrated by Moses, but it tells us that "A tradition is preserved that Joseph was a favorite of Pharaoh Apopi;" that "his being sold as a slave was in accordance with usage then and since;" that "probably the last of the Hyksos, or shepherd kings, was then upon the throne in Zoan-Tanis, or in Anaris, holding his court in Egyptian style, but not excluding the Semitic speech." He says, "The city of Zoan, in the nome of Tanis, having been strengthened and beautified in the time of Ramses, II., was thence called Pi-Ramses. To-day the place is named San (from Zoan). Anaris was on the old Pelusiatic branch of the Nile. * * * Joseph was made Adon over all Egypt."

Dr. Brugsch dissects the name of Joseph as found in the Hebrew story, and says that "Zaphnath Paaneah" means governor of the district of the dwelling place of life," or "of the living one." He says "this fixes the dwelling place of Joseph at Pi-Tom, where the god was so named. The name of Joseph's wife, Asnat" (Asenath), "is pure Egyptian. Her father, Poti-pherah (light of the sun) was priest at On (Heliopolis.)"

Dr. Brugsch also says that, "a papyrus is in existence which may be called the oldest novel, * * * which furnishes a parallel to the story of Joseph and the wife of Potiphar." It seems very reasonable that the incidents narrated in the scriptures should be preserved in Egyptian story. As to the meaning of names of persons as found in the Egyptian hieroglyphics, different translations are frequently given by different writers. The doctor says, "The title of the monarch" (of Egypt) "was Perao (of the great house). Being a god, he was spoken of as 'his holiness.'" No authority is given for this statement. Josephus tells us that "the word Pharaoh meant king; and, as the image of the sun on earth is an incarnation of solar dominion and benevolence; the king of Egypt was symbolized, in the same character, by the 'solar orb.'" The Prophet Joseph Smith says, in the translation of the Book of Abraham, Pharaoh means "king by royal blood." This would mean by royal descent. This seems to be the true meaning. Every Pharaoh was the son of Egypt; and over his name bore the title "son of the sun." As the sun was Phra, so each king was called Phra. Gliddon says, "each monarch by law inherited his father's throne in lineal succession; so that the incumbent was Phra, son of Phra, or literally 'son of the sun,' as in the east, at present, the Ottoman emperor is termed by the Arabs 'Sooltan ebn Sooltan,' i. e. emperor, son of an emperor."

Dr. Brugsch states that the line of descent of the Pharaohs was not always strictly preserved. This may be true, but it does not affect the meaning of the name of the Egyptian monarch which was Phra or Phre, also more frequently Re or Rai; and, according to Wilkinson, "Phre is merely re with the article pi prefixed, and pronounced pire, the sun, in the Theban dialect, and phre in the memphitic."

There can be no doubt that the ancient Egyptians were sun worshipers, and the reigning Pharaoh represented the solar orb as the visible re, or sun. This is why the cartouch or oval, containing the name or title of a king is surmounted by the disk (the sun), and a goose (symbol of descent), meaning son of re, or the sun. There are representations of the Pharaoh showering down blessings upon the people. The solar orb is seen pouring down light upon the king, and he is scattering the *cruc ansata* (cross with handle, the symbol of life) in showers upon his subjects. Probably this was the reason why the children of Israel were not liked by the Egyptians. It was impossible that a people who were sun-worshipers could affiliate with those who served the living God, the God of their father Abraham, Isaac and Jacob. However, it is good to read the works that are being written by learned men in relation to ancient nations and people, as we can more fully comprehend the dealings of the Lord with his children in remote ages, and thus better understand His purposes in these days when the crowning work of these creations is to be consummated. Not only shall the works of God, as seen among the lower creatures, be perfect, but man shall become so by the introduction of the gospel, as revealed and restored by the Prophet Joseph Smith. For the promise will be fully realized; "Every knee shall bow, and every tongue confess that Jesus is the Christ, to the glory of God the Father."

LETTER FROM ONE OF THE BOYS.

MRS. HANNAH T. KING.

DEAR SISTER:—The boys have read your letter with great pleasure, and feel grateful for your kind interest in their welfare. At present they have not been used to letter writing, but they want you to write to them again, and then, perhaps, they will get the spirit of writing, and be able to make some comments on the subjects you talk to them about. They feel a desire to improve in many ways, as they certainly wish to grow up good men, and be a comfort to their parents, and a blessing to their fellow creatures.

Continue to write to us, as we shall watch for your letter.

ONE OF THE BOYS.

Salt Lake City,

May 28th, 1880.

"YOU SHALL NOT BE CONFOUNDED."

BY BEFF.

ONE of the most astonishing attestations of the promise which the Lord makes to His servants, that they "shall not be confounded," that I have ever heard, was related to me by an experienced missionary, in whom I place great confidence, and for whose character I have great respect. The incident and attendant circumstances, as nearly as I can recollect, were as follows, and I am sure I give it in a manner substantially as it was related to me:

Brother A— first heard the gospel when a youth, in his native country—England. He was soon convinced of its truth, was baptized at the age of eighteen, and immediately after his baptism was ordained an Elder, and sent forth to preach the gospel. He was an unlettered, unsophisticated, bashful youth, one of the last, it would have been thought, to be selected for a preacher of the gospel. He started forth,

arrived at a strange village, where, at a late hour, and after some interesting adventures, he was taken in by a kind-hearted man and his wife, who made him very comfortable. On the next day he conversed with them upon the gospel. They thought it remarkable to see such a boy as he was, out as the missionary of a new religion, became interested, and asked him to hold a meeting in their house.

He had never preached in public, but he said he would do the best he could. The appointment was spread, and the house was full at the appointed hour. The young Elder astonished himself at the ease with which he preached a long discourse on the first principles of the gospel.

Among those who had come to meeting was a hardened infidel, who was a very cunning reasoner, and who had made it a practice for many years to argue against the divinity of the scriptures. Nothing pleased him more than to draw some minister into a debate, and then to present some of his "unanswerable" arguments against the Bible. He had vanquished every minister in the village, and every itinerant preacher who had held meetings there for years, whom he could succeed in drawing into a debate.

When the young missionary had ceased preaching, some of the audience commenced to ask him questions. Presently the infidel, evidently thinking to easily vanquish so weak an adversary, commenced with his usual routine of questions, and at length asked, "So you believe the flood actually drowned all the animals in the world except those in the ark?"

"Yes, sir," answered the Elder.

"We know that, not very long after the flood many kinds of animals were found in various parts of the world at great distances from where the ark landed, and even upon islands of the sea, far from the mainland, and under such circumstances as would render the theory of transportation by human means an absurdity. Now, how did those animals come to exist in the different and distant islands and continents?"

This question was the infidel's "trump card." At the right juncture in his debates he always asked it, and had never yet met with a minister, or any other Bible believer, who could satisfactorily answer it.

The young missionary felt his utter inability to answer this question. In trying to frame a reply, he sat gazing abstractedly at the ceiling of the room. The audience who remained knew that this was the great argument of the infidel, and did not, for a moment, suppose that the boyish preacher could meet it. Suddenly there appeared before the young missionary's eyes, as if it were suspended in the air, a scroll. On the scroll appeared, in brilliant golden letters, these words: "In the days of Peleg the earth was divided." (Gen. x., 25.) Instantly an explanation of the infidel's problem burst upon his mind. He calmly and deliberately proceeded to explain that, prior to the days of Peleg, the whole earth was one vast continent, inhabited in its various portions, with different kinds of animals; that in the days of Peleg this vast continent was broken up into smaller divisions of land, islands, etc., and that, in this manner, the animals upon its surface accompanied the land in its divisions.

The infidel was confounded, the multitude astonished, and the young, illiterate missionary triumphant. Several remembered the passage of scripture, and none could gainsay the missionary's explanation. The latter, however, had no knowledge of any such a passage in the Bible, as he had read but very little of it, and had the answer not come to him by revelation, he would have been confounded. The scroll was so plainly visible to him that it seemed as though others could see it, but they did not.

JOTTINGS BY A YOUNG MISSIONARY.

BY STREBEN.

IT always affords me pleasure to read and hear related the experience of God's servants while abroad proclaiming the gospel; and, thinking perhaps many others are also interested in this way, I will undertake to write a little of my experience, which I hope will not be without interest to some of the readers of the INSTRUCTOR.

My feelings, on learning that I was appointed to perform a mission in Europe, were very peculiar, and can be better imagined than described. Having been born in Utah, and never having been outside of its boundaries, I felt my inexperience, and how unprepared I was to enter upon such a labor. Yet God is with those who will do their utmost, and will bless those who will seek His assistance. With this knowledge, I prepared to go forth, feeling thankful for the great honor conferred upon me, and also feeling the responsibility of the position, as a messenger of life and salvation.

Two weeks from the time I was called, I, with fourteen other brethren, three for the States and eleven for Europe, took my departure from Ogden. For several hours, riding on the cars and beholding the various changes of scenery, the journey was exceedingly pleasant, but it then began to get rather tedious; and on the morning of the sixth day, on arriving in New York, after five days and nights of car-riding, we were fully prepared to enjoy ourselves in a little walking exercise.

We were all inexperienced travelers, but before leaving home we were warned to avoid the very polite individuals who are so numerous in the large cities, and who are perfectly willing to relieve a person of his money as well as his luggage. Apparently such persons are always on the watch at train times; for we had scarcely got outside of the station in New York when a large man approached us and was desirous of conducting us to any place we wished to go. We, however, rejected all offers of assistance, and after some little search succeeded in finding a suitable place to remain for two days, until the ship, on which our passage was engaged, was prepared to sail. After returning thanks to our Heavenly Father for His care over us, we prepared to use our time in seeing the many interesting and notable sights of this great city.

Central Park of which so much is spoken, was the place we first visited. We spent considerable time in going through it, viewing the statues, and enjoying the beauties of nature. It being a pleasant day, many persons were strolling around, sitting in the shade, etc., having come here to escape the din and bustle of the city.

There being so many places to visit, we did not have time to remain very long in one place. However, we were busily engaged during the two days, and the menagerie, museum, Grand Opera House, Greenwood Cemetery and other places of minor importance came under our notice.

Greenwood Cemetery is well worthy of note. After riding for some time through its winding roads, and viewing the beautifully chiseled monuments, the strongly built vaults and all the magnificent mementoes of departed ones, with which it abounds, I fully believed that its equal could not be found.

It was on a Tuesday afternoon, about three o'clock, that we went on board the good ship *Wisconsin*, and set sail for the old world. For about two hours I was very much interested in seeing the sailors at work in the different parts of the ship,

and also in watching the land as it gradually passed from view. But as we got out of sight of land a peculiar feeling began to come over me, and then I realized that I was also subject to sea-sickness, like the majority of those who cross the ocean. This sickness is indescribable, and even imagination is not sufficient to fully comprehend it. I felt a loathing for food, and not until the morning we came in sight of Ireland was I able to go down into the cabin to my meals.

The voyage was a very pleasant one, as far as weather was concerned. The captain said that during his fifteen years of sea traveling he never had a more pleasant trip.

The officers of the vessel told us that they felt secure at all times in crossing the ocean, as long as they had some of our people on board the ship. The purser said, "If I had a valuable cargo to send across, I would be sure and send it with the ship on which there are some Mormons, and I would then feel sure of its arriving safely in port."

Even these men can see that there is some invisible power that watches over us, and protects us during our travels.

We arrived in Queenstown about eight o'clock at night, but it being so dark, we were unable to get any idea of this place. The noise attendant upon the delivering of the mail, passengers changing, and so on, was so great that I did not regret when we were again on our way.

It was a feast to us to behold the beautiful scenery along the coasts of Ireland, Wales and England. Here stands a mountain of stone surrounded by water; there a bold headland against which the waves dash with unceasing fury; while now and again we see a beautifully sloping shore, and in the distance little spots of cultivated land. Lighthouses may be seen ever and anon, and these, with the anxiety of the captain, show that we are passing over the most dangerous part of the voyage.

We arrived in Liverpool about 3 p. m., after having been ten days on the ocean, and were met by the brethren from the office, whose hearty welcome caused our hearts to rejoice. We passed the custom house examination, and went to the office, where we received instructions from the brethren, and joined in praise to the Lord. Having received appointments to various fields of labor, our party separated the next day, each with the firm determination, it is to be hoped, of doing his duty, according to the best of his ability.

My appointment was for the Nottingham Conference, and on Saturday evening I arrived in the city of Nottingham, and was rather disappointed in finding that the president of the Conference had gone out in the district to remain several days. There was no alternative for me but to remain here until his return. The next day being Sunday, I, of course, attended meeting. The afternoon was spent in bearing testimony, and in the evening I made my first attempt in speaking as a missionary. I trembled from head to foot, yet feeling determined to bear my testimony, I arose and spoke for a few minutes; long enough, however, to feel how little I was able to do without the assistance of God, and to feel that without His Spirit was within me, I could not successfully proclaim His word. Humility, faithfulness and prayerfulness, are very essential elements for every one to possess who would be a successful advocate of the gospel.

After the president returned, he desired me to travel with him through the Conference. The distance being quite short between the different branches, we would generally walk, and hold meetings with the Saints in every place where there were any.

It was a cause of very much surprise to me to behold the poverty of the people. Although I had heard much about their condition, I never imagined that it was so bad.

Emigrating to Zion is the theme of conversation among our people, and their longings are for that place where the people of God are assembled. Our travels and visits were mostly among the members of the Church; and it was very seldom that the opportunity was afforded us of bearing our testimony to strangers. The "Mormons," being so notorious through the innumerable evil reports circulated about them, everyone seemed to avoid us, unless they came in our presence for the purpose of mocking and sneering at us.

We traveled through Nottinghamshire, Derbyshire and Leicestershire, and, although the weather was very damp and foggy, the trip was a very pleasant one.

To be Continued.

GREAT STRENGTH OF INSECTS.

FEW of us think, when we watch the activity of insects, that to enable them to perform such feats an amount of strength has been given them which could not safely have been entrusted to any of the larger animals, and that nothing but their size prevents them from becoming our masters.

The common flea, as every one knows, will, without much effort, jump two hundred times its own length, and grasshoppers and locusts are able to make leaps quite as wonderful. In the case of the insects they scarcely excite our notice; but if a man were coolly to take a standing leap of three hundred and eighty yards, which would be an equal proof of muscular power, admirers of athletic sports might be rather startled.

Again, for a man to run ten miles within an hour would be considered a good display of pedestrianism; but what are we to say to the little fly observed by Mr. Delisle, "so minute as to be almost invisible," which ran nearly six inches in a second, and in that space was calculated to have made ten hundred and eighty steps? This, according to calculation, is as if a man whose steps measured two feet should run at the rate of twenty miles a minute.

The great stag-beetle (*Lucanus cervus*), which tears off the bark from the roots and branches of the trees, has been known to gnaw a hole an inch in diameter through the side of an iron canister, in which it was confined, and on which the marks of its jaws were distinctly visible.

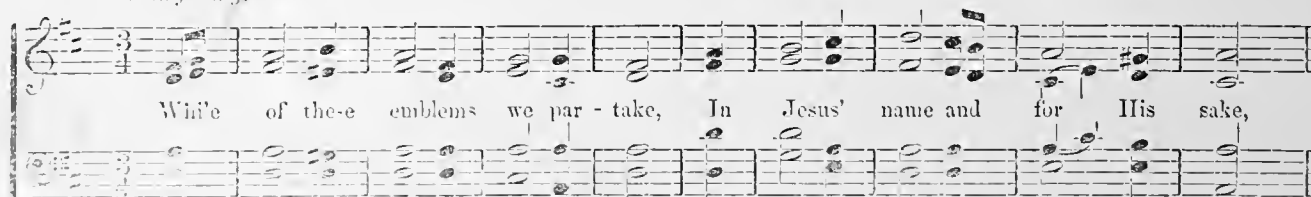
The common beetle (*Gotrupes ster corarius*) can, without injury, support and even raise very great weights, and make its way beneath any amount of pressure. In order to put the strength of the insect-Atlas to the test, experiments have been made, which prove that it is able to sustain and escape from beneath a load of from twenty to thirty ounces, a prodigious burden when it is remembered that the insect itself does not weigh as many grains; in fact, once more taking man as a standard of comparison, it is as though a person of ordinary size should raise and get from under a weight of between forty and fifty tons.

If a man can have everything, it takes a great deal to make him happy. The appetite is dulled when the table is overloaded with delicacies. When, on the other hand, a man is so poor that he can't have anything, it takes a very little to make him happy. An enormous appetite and humble fare are better than the choicest viands when dyspepsia sits at the head of the table.

SACRAMENTAL HYMN.

WORDS BY J. NICHOLSON.

MUSIC BY JOHN DETTON.

With feeling.

For us the blood of Christ was shed,
For us on Calvary's cross He bled,
And thus dispelled to awful gloom,
That else were this creation's doom.

Man broke the law of His estate,
And Jesus came to expiate,
Atone and rescue fallen man,
According to Jehovah's plan.

The law was broken, Jesus died
That justice might be satisfied,
That man might not remain the slave
Of death, of hell, or of the grave,

Put rise triumphant from the tomb,
And in eternal splendor bloom;
Freed from the power of death and pain,
With Christ, the Lord to rule and reign.

THE answer to the Enigma published in No. 9 is ETERNAL HAPPINESS. We have received correct solutions from Peter O. Hansen, Hyrum; Edgar M. Allred, St. Charles; Charles Lindholm, Tooele; William G. Brewer, Henneferville; John Walton, Isabella Walton, Mill Creek; Joseph Kelson, Rachel Bishop, Salt Lake City.

ENIGMA.

BY NATHAN J. HARRIS.

My first is in John, but not in George;
My second in stuff, but not in gorge;
My third in vain, but not in proud;
My fourth in noise, but not in loud;
My fifth in nine, and also in ten;
My sixth in chicken, but not in hen;
My seventh in low, but not in high;
My eight in heaven, but not in sky;
My ninth in fire, but not in water;
My tenth in son, but not in daughter;
My eleventh in strong, but not in weak;
My twelfth in stripe, also in streak;
My thirteenth in rain, but not in snow;
My fourteenth in jump, but not in go;
My fifteenth in cat, but not in dog;
My sixteenth in sleet, but not in fog;
My seventeenth in on, also in off;
My eighteenth in molar, but not in tooth;
My whole is for the benefit of the youth.

A MURDEROUS SEA FLOWER — One of the exquisite wonders of the sea is called the opelet, and is about as large as the German aster, looking, indeed, very much like one. Imagine a very large double aster, with ever so many long petals of light green, glossy as satin, and each one tipped with rose-color. These lovely petals do not lie quietly in their places, like those of the aster in your garden but wave about in the water, while the opelet generally clings to a rock. How innocent and lovely it looks on its rocky bed! Who would suspect that it could eat anything grosser than dew or sunlight? But those beautiful, waving arms, as you call them, have another use besides looking pretty. They have to provide food for a large open mouth, which is hidden deep down among them—so well hidden that one can scarcely find it. Well do they perform their duty, for the instant a foolish little fish touches one of the rosy tips, he is struck with poison, as fatal to him as lightning. He immediately becomes numb, and in a moment stops struggling, and then the other beautiful arms wrap themselves around him, and he is drawn into the huge greedy mouth, and is seen no more. Then the lovely arms uncloset and wave again in the water, looking as innocent and harmless as though they had never touched a fish.

MODESTY is to worth what shadows are in a painting; she gives to it strength and relief.

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